NEGRO AMERICANS IN OHIO

A SESQUICENTENNIAL VIEW

by

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Ohio can be the land of the free
The home of the American-to-be.
Black folk rich in power
Can cause this land to flower.
They came along this way
In search of freedom's day
They found brothers at the gate.
Let such men control their state!

Negro-Americans in Ohio

The State of Ohio has been a land of various peoples who came from many lands. They found here Indians who roamed over the area regarding it as their home long before the settlers of other lands arrived. These pioneers conquered the wilderness and made terms with the territory's Indian tribes, who have left their marks on Ohio's history and tradition. Practically all Indians had left the state by the mid-forties of the 19th Century; the upper Sandusky group left for the Trans-Mississippi region in 1843. The pioneers were followed by settlers from the South (particularly from Virginia, the Carolinas and Kentucky) who moved into Southern Ohio bringing with them their slavery interests and their values of persons based upon color. Immigrants from New England and the East entered in the main the northern part of the state bringing with them their love of liberty and their anti-slavery views. Foreigners migrated in increasing numbers after the War of 1812 and the Revolution of 1848. Germans were the most conspicuous of these newcomers, but there were also Scandinavians, Finns, Greeks, Italians, Hungarians, French, Irish, Jews and other peoples who helped to build Ohio as Americans. With these peoples and at the same period there were Negroes who were as completely American as were other pioneers and settlers. Ohio thus became one of the great crossroads of the nation, for to it have come peoples who represented many races and groups.

There was no unity of opinion among these diverse people as to human relations, except their abstract beliefs in liberty, freedom and equality, which were still to be placed in operation in the new democratic society under construction on the one hand, and a society of slave labor and color superiority or inferiority on the other. Fleeing from religious persecution and intolerance, subordinated by serf conditions, low wages and depressed in sipirt, they came to America even in its wilderness, seeking to carve out for themselves new destinies in freedom and equality. Others with the recognition of slavery as a cornerstone of their interpretation of democracy, crossed the Ohio river and took up residence in the new territory. Ohio then became a kind of battle ground between slavery and anti-slavery opinions and activities,

and a struggle grew out of this background of different peoples and their views.

When the history of the state is under consideration, students of history often overlook the fact that Negroes who were pioneers and settlers assisted in turning the Ohio wilderness into a land rich in the production of its natural resources, farming, and industry, and through their struggles for freedom in the state have been bringing reality to American democracy. The progressive developments of the present should not be ignored and the past should not be neglected if the present and future are to be made intelligible. The essential point is that negative information can be more injurious than lack of information. In the matter of human relationships, it is often that the public suffers more from an excess of misinformation than from too much information. It becomes necessary, therefore, to rid the public of the stereotypes based upon lack of truth as well as to create a new body of truth. The contributions of Negro-Americans, then, to the state's history have definite significance to the state.

With similar import, Louis Adamic in his volume, *A Nation of Nations,* has graphically depicted this point of view concerning the United States:

> There are two ways of looking at our history, one is this: that the United States is an Anglo-Saxon Country with a White Protestant Anglo-Saxon civilization struggling to preserve itself against infiltration and adulteration by other civilizations brought here by Negroes and hordes of foreigners.
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> The second is this: the pattern of the United States is not essentially Anglo-Saxon although her language is English. Nor is the pattern Anglo-Saxon with a motley addition of darns and patches. The Pattern of America is also of a piece; it is a blend of cultures from many lands, woven of threads from many corners of the world. Diversity itself is the pattern, is the stuff and color of the fabric."

This pattern of the United States is duplicated on a smaller scale in Ohio. Throughout the one-hundred and fifty years since it became a state, its diverse peoples have been making contributions, each group in its own way, to the development of the Buckeye State, which now ranks thirty-fifth among the states in land area, fifth among them in population, and third among the states of the nation in industry. In these achievements, Negro-Americans also made definite contributions.

In Ohio territory was formed as a result of the Northwest Ordinance of 1787, which provided for the creation of not more than five nor less than three states out of the total territory of which it was a part. The Ordinance also prohibited slavery in this territory and provided for education. It was out of this background of freedom and education that Ohio was set apart from the Northwest territory as a separate territorial government in 1800 and was organized as a state government in 1801.

The Convention to form the constitution was called on November 1, 1802, at Chillicothe, Ohio. The section of the constitution opposing slavery was voted out of committee by a majority of one. At first the convention voted to approve Negro suffrage; but on a reconsideration, a tie vote occurred and was broken by the vote of the convention President who cast his vote against the ballot for Negroes. Moreover, Negroes were not to be counted in the enumeration upon which the state's representation was based.

At this period the Negroes of Ohio numbered 337 in the census of 1800, which recorded a white population of 45,028. These Negro inhabitants had no political or citizenship status, although they were legally free. By 1810 the Negro population in Ohio had increased to 1,899, which was only 0.8 per cent of the total population. It is interesting to note that this percentage remained the same, 0.8 per cent, in 1820, when the Negroes had increased to 4,723.

In 1803, when Ohio was completing its statehood, its Constitution made no specific reference to Negroes. Since Ohio bordered the slave states of Northwest Virginia, later West Virginia, and Kentucky, some Ohioans were of the opinion that the State would become a refuge for fugitive slaves and free Negroes who would become delinquents and dependents in their communities.

The following year, 1804, a law was passed by the legislature forbidding the settlement of Negroes in Ohio unless they could present a certificate of freedom. Employers who engaged Negro workers without this evidence of freedom were liable to a fine of from ten to fifty dollars. Three years later, it was provided by law that no Negroes could enter the state unless, after twenty days, they could furnish a bond of five hundred dollars signed by two freeholders. Negroes were denied the privilege of testifying in the courts in any case in which a

white man was involved, and they were prohibited from jury service. Negroes already in the state were required to register. These Negro-Americans were free but they were also unfree. They were not citizens and they were not slaves. They were regarded as inferiors and subordinates, and were free in name only. The resulting hostility between whites and blacks led to laws making distinctions between the two groups.

These regulations were known as the "Black Laws." Frederick Douglass, in an address in Cleveland in 1847, said of the Black Laws: "These shameful laws are not the natural expression of the moral sentiment of Ohio, but the servile work of pandering politicians, who, to conciliate the favour of slaveholders, and win their way into political power, have enacted these infernal laws. Let the people of Ohio demand their instant repeal and the complete enfranchisement of her coloured people, and their gallant state would speedily become the paragon of all free states, securing the gratitude and love of her coloured citizens, and wiping out a most foul imputation from the character of her white citizens." The truth of this statement is shown in the fact that these laws were not enforced rigidly in all parts of the state. The Western Reserve around Cleveland did not enforce them but developed a kindly attitude toward Negroes. Here and there in various parts of the state the same disposition was manifested as a result of Ohio's anti-slavery tradition and the Ordinance of 1787. Ohio became the scene of contests between anti-slavery leaders and the pro-slavery sympathizers resulting in a struggle which was continuous until 1860. Slavery in the South, fugitive slaves and the endeavors to keep the Negro out of Ohio were the main issues involved.

In spite of the disabilities which faced Negroes in Ohio, there were those who served as sailors with Commodore Chauncey and Commodore Perry on the Great Lakes in the War of 1812. About one-tenth of the crews of the vessels on these lakes in 1814 were Negroes. It was said that there was "an entire absence of prejudice against the blacks as messmates among the crew." Commodore Chauncey wrote that he had "yet to learn that the color of a man's skin or the cut and trimmings of the coat, can affect a man's qualifications and usefulness." Commodore Perry spoke highly of their bravery and good conduct in the Battle of Lake Erie. The heroism of these men of color has been depicted by the artist in paintings in the rotunda of the State Capitol

in Columbus, Ohio, and in the East Senate stairway of the Nation's Capitol in Washington.

The state's population grew as persons opposed to slavery and active in humanitarian movements came into Ohio. Between 1815 and 1830 this migration was in full swing and resulted in the organization of anti-slavery sentiment. Benjamin Lundy, a Quaker, started an anti-slavery society at St. Clairsville in 1815, and a society was established at Zanesville in 1826, "for the total extinction of slavery in the United States at the earliest possible period." In the same year, a society at the Sunbury Meeting House, Monroe County, resolved to refrain from using slave produce and to do all that was possible "for the relief of the blacks of Ohio through endeavors to remove the prejudice against them," and "to petition the legislature for the repeal of all laws opposed to the full equality of blacks and whites."

This anti-slavery movement was non-Garrisonian. The people who composed it knew little or nothing of William Lloyd Garrison, and preceded him with its beginnings. Its leaders comprised John Rankin of Ripley, Ohio, whose home there overlooking the Ohio River became a station of the Underground Railroad; James G. Birney, of Cincinnati; Joshua R. Giddings and Theodore Weld who came from the East to Cincinnati; Salmon P. Chase, Ohio Senator, Governor and Supreme Court Chief-Justice; and Levi Coppin of the Underground Railroad fame, of Cincinnati; and John Brown who found Ohio to be an area for activity for freedom prior to his Kansas and West Virginia exploits. When these men took up the cause of the Negro, they found their lives endangered. Birney's press was destroyed. Riots and disorders occurred in Cincinnati in 1829, 1836, and 1841. Other disturbances took place in Ironton, Portsmouth, and Southern Ohio towns.

These leaders aided by others were active workers for the freedom of slaves who came within the state's borders. Fugitives who came across the Ohio River found assistance against those who wanted to return them to slavery. Ohioans hid the escaped slaves from the searchers and slave-catchers and guided them to places of freedom within the state or passed them on to Canada. Opposition to the "Black Laws" gathered momentum with the passing years and were modified in 1848, so that legal standing was given to Negroes in the courts, and in the next year, provision for education by a school tax was made.

However, Negroes were left under the ban of the "Black Laws" until after the Civil War.

One of the high points of this controversy was reached at Lane Theological Seminary in Cincinnati, in 1832. Lyman Beecher, the President, whose daughter Harriet Beecher Stowe became the author of *Uncle Tom's Cabin,* defended an anti-slavery policy for the institution. The Trustees decided that there should not be public discussion on the subject. Beecher agreed, and thereupon the students led by Asa Mahan, a Minister of Cincinnati and John Morgan, a professor, withdrew from the Seminary and departed to found Oberlin College in Northern Ohio. This division resulted in the establishment of an abolition center in this area. The settlers of this section had come from Connecticut and had brought with them their New England tradition for freedom. Many of these people kept their connections with the East. It was therefore not startling that nearly 15,000 inhabitants of Eastern and Northern Ohio counties were members of the American Anti-Slavery Society in 1837 and that Ohio was second to New York in its state membership. Their colonization activities in Ohio, their conventions and societies and their meetings aroused interest in the movement to send Negroes back to Africa, but the on-to-Canada movement proved to be a more practical activity for them.

In 1833, the school at Oberlin was opened for the coeducation of the sexes as Oberlin Collegiate Institute. In 1835, the Trustees voted "that the education of the people of color is a matter of great interest and should be encouraged and sustained in this institution." Oberlin became the first coeducational and co-racial college in the nation. In its first year there was one Negro student in its 277 students but the number soon increased until about one fifth of the town's population was Negro. Oberlin became also one of the stations on the Underground Railroad.

For more than three decades the underground movement to aid slaves to escape to freedom went on in Ohio, in spite of the fact that Ohio began in 1829 the expulsion of Negroes who had entered the state as fugitives and ten years later enacted the Ohio Fugitive Slave Law. There were more than 2,000 operators on the more than 3,000 miles of this railroad to freedom in Ohio, which assisted from forty to fifty thousand Negroes to free territory. Some of these migrants

remained in the state. As the leaders became more efficient in their concealment and guidance of fugitive slaves, and the Justices of the Peace became less cooperative, it was almost impossible by 1850 to return a fugitive to slavery. The Fugitive Slave Act of 1850 made some slight changes in this situation, but again and again the sentiment of the people declined to support affirmative decisions to return Negro fugitives to the South. Some remained hidden in the state and others went on to Canada. Still others purchased their freedom from their master or his agents. In 1835 in Cincinnati there were four hundred and thirty-five Negroes who were reported to have purchased their freedom for $215,000. There were Negroes who were granted their freedom and settled in the state. One of these kindly masters in Pittsylvania County, Virginia, settled 70 freedmen in Lawrence County, Ohio. Settlements of Negroes were made at Wilberforce in Greene County, and in Mercer County. The whites especially from Virginia and Kentucky increased in the state, while the number of Negroes increased more slowly. By 1840 the latter were 1.1 per cent of the population; in 1850 they were 1.3 per cent and in 1860, 1.6 per cent. By 1850 Ohio ranked sixth among the states in the number of free Negroes.

This migratory population came into Ohio through several routes of the Underground Railroad. There was one route from the southern part of the state through Marion County to Sandusky. Another went from Marseilles to Williamstown, Arlington, Findlay, Bowling Green and Perrysburg; thence to Toledo, Sylvania and Canada. Another was from the south of Ohio by several ways from Marion and Mt. Gilead, to the lake region. There were more underground stations in Ohio than in any other state.

The Negro settlers who acquired the recognition of their freedom, began to make permanent places for themselves within the states. Many lived useful and productive lives. Small numbers acquired farms and some economic independence. They performed the unskilled work made available to them and some few were able to secure skilled work. Ohio's river boats employed many and there were those who took advantage of this opportunity to guide and bring other fugitives across the river to freedom. There were 2,255 Negroes in Cincinnati who accumulated during this period, 1835 to 1840, more than $209,000

worth of property, real and personal, and three churches with a value of $19,000.

Some of these settlers were mechanics and artisans and it was said that "white mechanics not only worked with colored men but often associated with them, patronized the same barbershop and went to the same places of amusement." The *Cincinnati Gazette* stated that while there were Negroes who were imprudent and improvident, "many of these are peaceable and industrious, raising respectable families and acquiring property." In Cuyahoga, Erie and Loraine counties, Negroes engaged in work on the docks, railway terminals, hotels and barber shops. Some of these workers made provision for the education of their children since they were denied admission to the public schools provided for white children. They established private schools in several towns. In Cincinnati, in 1844 there were six schools of this type. In the same year, Nicholas Longworth helped to establish an orphan asylum and built a school building for Negroes in 1858. He leased it to them with the privilege of purchasing it within four years, an achievement which was accomplished by them. Schools were also opened by Negroes in Columbus, since they were regarded as being outside of the jurisdiction of the public schools and their property was exempted from school taxation. Nevertheless, in Cleveland and Toledo some attended the public schools. In 1848 the legislature approved a provision that Negroes be taxed to support their own schools in communities where there were twenty or more children. Religious institutions, churches and Sunday schools were established by them to insure adequate attention to the religious welfare of themselves and their children.

Individual Negroes were making definite places for themselves as other Americans were doing. Samuel T. Wilcox, who was first a steward on an Ohio river line, went into the grocery business in Cincinnati and accumulated $59,000 worth of property in 1859. Henry Boyd, a Kentucky freedman, built up a bed manufacturing business and employed between 18 and 25 white and Negro workmen. James Poindexter, who was born in Richmond, Virginia and moved to Columbus in 1829, became a distinguished leader of the Baptist Church. After studying privately, he was ordained in the Baptist Church and became pastor of the Second Baptist Church in 1862. He served four years on the City Council and the Board of Education in Columbus,

the Board of Directors of the State Forestry Service, and the Board of Trustees of the Combined Normal and Industrial Department at Wilberforce University. Daniel A. Payne, who was born in South Carolina, was an outstanding leader of the African Methodist Episcopal Church and ultimately one of its bishops. He moved to Greene County in 1856, where the Methodist Episcopal Church had started Wilberforce University, of which he was one of its first incorporators. In 1863 he purchased this University for the African Methodist Episcopal Church and became its president, a position which he held for thirteen years. Peter H. Clark, educator, born in Cincinnati in 1829, attended high school and Oberlin College. He became head of the movement to secure schools for colored children and later became principal of the Gaines High School. He was public spirited, served as one of the conductors on the Underground Railroad and was active in the Workingman's Party. Luke Mulber was a popular contractor in Steubenville. David Jenkins of Columbus was a glazier and paperhanger with a widespread clientele. J. Presley and Thomas Bell were well-known contractors of Cincinnati.

This city had, at about the middle of the century, the following Negro artisans: three blacksmiths, four shoemakers, one tailor, sixteen or eighteen hucksters, three cabinetmakers, two owners of boot stores, three daguerrotypists, five master painters, one artist, two plasterers, twenty draymen, twenty dressmakers, over fifty tobacconists, over fifty seamstresses, four school teachers, one physician, two druggists, three master coopers, one large coal and wood yard, one hundred and fifty to one hundred and seventy-five barbers, five or six clergymen, five boarding-house keepers, two keepers of billiard tables, two blacking makers, four line-burners and hundreds of boatment. In 1852 Negroes had 450 children in the public schools (including fifty who were in the higher schools) and supported six churches. There were numerous prosperous merchants, artisans, shopkeepers and property owners in Columbus, Cleveland, in Greene and Darke counties and in many other parts of Ohio.

By 1850, the Negro population in the state was 25,279 or 1.3 per cent of the total population and in 1860, this number had increased to 36,673 or 1.6 per cent of the total. The rate of increase of the total population was rapid. In 1850 the rate was 30.3 per cent over

the previous decade and 18.1 per cent in 1860. In addition, while Ohio had a slightly higher percentage of foreign born than the national average, approximately six out of ten Ohioans were born in the state, which meant that the majority of Ohioans were natives of the state or long-time residents.

The Negro population was concentrated at this time chiefly in the southern half of the state. The largest increase came in the decade following 1860 when the percentage increase was 2.37 in 1870. There were over two thousand Negroes in the counties of Hamilton, Greene, Ross, Gallia, Franklin, Brown and Clark. Hamilton County, with the city of Cincinnati, had the largest number and Greene County had more Negroes in proportion to the total population than any other county.

This county, with nearby Xenia, and its 1,690 Negro residents, was the location of Wilberforce University, established in 1856 by Charter from the state under the auspices of the Cincinnati Conference of the Methodist Episcopal Church. The number of students for the first few years fluctuated between seventy and one hundred. When the school was taken over by the African Methodist Episcopal Church in 1863, its future promise was uncertain. The enrollment had declined until there were only six pupils in the Primary English course with one faculty member. Fire destroyed the main building in 1865, but from its ashes the new Wilberforce University arose, and held its first graduating class of three in 1870. Most of the students throughout this period were in the College Preparatory courses in Education, although there were normal, classical, theological and scientific departments of the University.

This participation in economic and educational activities was paralleled by activities on the political scene. Although the elective franchise was restricted to white male citizens and the attempt to include Negroes had been defeated in the Constitutional Convention of 1850 by a vote of 66-12, Negroes in Ohio participated in political conventions and in anti-slavery meetings. The outstanding example of this activity is found in John M. Langston, reared in Chillicothe (once the capital city of Ohio) and a graduate of Oberlin College who was the first Negro lawyer to study law in the state. After examination he was admitted to the bar under authority of the District Court of

the State of Ohio held at Elyria, Lorain County, on September 13, 1854. In October, 1854, he won his first trial case at the hands of a jury. As Langston himself says, he "won by verdict of an honest American jury, the first cause which he was permitted to aid in trying." Within a year after this first case, his practice had become what he described as lucrative and exacting. He gained a voting residence and after joining the Liberty Party was elected Clerk of the Township, running sixty votes ahead of his ticket. He was the first Negro of record nominated for office in the United States by a political party and elected by popular vote.

Langston was obviously fair in color and it was not too easy to distinguish him as a Negro, nevertheless the fact of his racial identity was well known. It is well to observe, in this connection, that by a decision of the State Supreme Court it had been determined that "a colored man who is nearer white than mulatto or half-breed is entitled to the rights of the white man." It was also reported that another such person has voted in Columbus. In Crosley County, another was excluded from the ballot, although he was described as "nearer white than mulatto." There were probably other similar cases—all of which reveal to us the foolishness of color differences.

Other individual Negroes participated in conventions and meetings or groups interested in opposing slavery and gaining equal political rights. A Negro convention in Cleveland in September 6, 1848, resolved, on motion of Martin R. Delaney, that they would support only the person or party dedicated to the establishment of equal rights and privileges without distinctions. Support was proposed at this convention for the Free Soil Party. A convention of Negroes at Columbus on January 10, 1849, resolved that one of its objects was the repeal of Ohio's Black Laws. Several of these laws were repealed in 1849, and there were many who believed that this agitation by anti-slavery conventions of Negroes and whites played an influential part.

The organization life of Negro-Americans in Ohio included not only church, school and economic activities, but also social and fraternal life. Free Negroes (having qualified as free men) had undertaken the first step toward meeting the membership requirements of Masonry. A large number of these men had acquired education, property and personal attainment, which were bases for fellowship with

Ohio Masons. Negro Masonry began its establishment in the state in 1847. Three lodges in Cincinnati were warranted by the First African Independent Grand Lodge of Pennsylvania. This warrant led to the organization of the Ohio Grand Lodge in 1849. Prior to this event two Negroes petitioned for membership in the Columbian Lodge of white Masons. This lodge requested its Grand Lodge to rule on the question of the reception of Negroes by a lodge organized for whites and of the right of the Grand Lodge to organize lodges for Negroes. At the same time Negroes of Cincinnati had submitted questions on the same subject to the Grand Master of the state. The Grand Lodge adopted a report of a special committee and reported that it would be inexpedient to admit persons of color to the lodges of Free and Accepted Masons in Ohio. The result was the continued organization of the Prince Hall Grand Lodge.

Beneficial societies were also organized in large numbers but most of them were short-lived. They were planned to assist in sickness and to provide for burial. Their great advantage was in the fraternal fellowship and the sense of community which their membership offered.

During the decade prior to the Civil War the Dred Scott decision of the United States Supreme Court was announced legalizing slavery in the territories. Many newspapers in Ohio denounced it. The Ohio Legislature adopted resolutions denouncing it and passed bills preventing slaveholding and Negro kidnapping in the state. The State Supreme Court rendered a decision that either bringing or sending a slave into Ohio automatically made him a free man. This was Ohio's reply to Chief Justice Taney's statement that temporary residence in a state did not change the status of a slave. A Republican convention condemned the Dred Scott decision as "anti-constitutional, anti-republican, anti-democratic and incompatible with states rights and destructive of personal security." Thus Ohio upheld the great tradition of freedom.

When the Civil War began, Negroes in Ohio representing communities of over 37,000 began early to seek to have a part in it. Rev. William Waring, Pastor of Toledo's Negro Baptist Church declared, "from the hour of the uprising, the Negro was a new man." In Cleveland, Negroes resolved that "today, as in the times of '76 and in the days of 1812, we are ready to go forth and do battle in the common

cause of our country." At Albany, a military company of Negroes was organized and took the name "Attucks Guards" after Crispus Attucks, a Negro who was one of the first martyrs of the American Revolution. Within a week after the fall of Fort Sumter, hundreds were drilling in various places and offering to volunteer. Others in Southern Ohio, and particularly at Cincinnati, were engaged in the digging of trenches and the manual part of defense.

In spite of these evidences of loyalty, the State Attorney-General, H. B. Carrington, informed the Negro citizens of Ohio that the Ohio Constitution did not permit him to issue an order for their enlistment. Negroes of Ohio had never been called upon officially by the state to perform military service, but Ohio had been recruiting grounds for the Massachusetts Fifty-fifth Regiment, the first of the Negro regiments. Nevertheless, Negroes wanted to serve in this war for freedom. A Negro of Toledo wrote to the *Toledo Blade* stating that he was willing to serve "as cook, waiter or in any other way." They were as ready to fight for freedom as was one soldier, who said that it mattered not where he fought, "if only my boy may stand in the street equal to the white boy, when the war is over."

Ohio began the recruiting of Negro troops in 1863. John Mercer Langston was one of the recruiting agents. The Fifth United States Colored Troops, with Colonel G. W. Shurtliffe commanding, was recruited almost exclusively from Ohio. Governor David Tod and his predecessor in Office, Governor William Dennison, were chief speakers at the flag presentation ceremonies for this company. It was reported that there were 5,092 Negro troops from Ohio who were credited to other states. From the records, it would seem that the number enlisted in the Union armies was greater than their percentage in the total population.

There was a considerable increase in the Negro population during the decade of the Civil War. The 1860 figure, previously noted, of 36,673 was increased in 1870 to 63,213. This increase and the use of Negro workers as strikebreakers resulted in riots and disturbances in Cincinnati and Cleveland. However, adjustments continued to be made to the expanding opportunities of the state, despite discrimination and segregation. The Legislature of 1866 postponed a decision upon suffrage until 1867. The Fourteenth Amendment defining and

granting citizenship to Negroes was ratified, but the state constitution had to be amended to extend voting privileges to them.

This question led to intense debate. The conservatives in the Ohio House of Representatives proposed to disfranchise those persons who had borne arms against the government or had fled to escape the draft, deserted the service, or had been dishonorably discharged. It was planned that the disfranchisement of deserters and draft dodgers would overcome among conservatives the opposition to Negro suffrage. However, it was found that Ohio had 27,178 persons as deserters, but that a fourth of this number deserted after the Battle of Appomattox. Agreement was then reached to remove from classification as deserters those who had deserted after April 19, 1865. In the election of 1868, Negro suffrage was an issue of much discussion. One group denounced "race equality" and the other declared that "honest black men were preferable to white traitors." The suffrage amendment was defeated by a vote of 216,987 to 255,340. Many Ohioans could not understand how the Republicans in congress could favor Negro suffrage in the South and others in Ohio oppose it for the state. The suffrage question was finally settled in Ohio by the passage of the Fifteenth Amendment, which forbade any state from denying or abridging the right to vote on account of race or previous condition of servitude.

The Fifteenth Amendment was submitted to the state for ratification in 1869. After bitter debate, the issue was decided by the narrow margin of one vote in the Senate and two in the House. There had been five years of debate over Negro suffrage. Finally the decision was made and the Negro began to vote, with neither heaven coming down nor hell erupting. It is of interest to observe that Negro suffrage in the state was denied by one vote in 1802 and Negro suffrage was gained by one vote in 1869. Nevertheless, this one vote was as important as a great majority.

With full citizenship gained, Negroes began to demonstrate their capacities, as Ohio came of age, following the Civil War and its aftermath. Many economical changes had taken place: small cities had grown into larger ones; business, agriculture and industry were expanding; transportation had been improved; institutional life was better organized; the program of better education and culture advancement filled the public mind. The American trend toward agricultural and tech-

nical education during the second half of the nineteenth century had large influence on higher education in Ohio.

One of the results of this movement in education was the passage of the Act to establish the Combined Normal and Industrial Department at Wilberforce by the General Assembly of the State of Ohio on March 19, 1887. From this day, the seed was planted for the ultimate development of Central State College, which passed through a second stage as the College of Education and Industrial Arts. Its work was originally associated with Wilberforce University under the African Methodist Episcopal Church. As differences between Church and State developed and as it became necessary under American court interpretations to separate Church and State functions, the State Department and college began its separate and independent existence as an accredited college open to all qualified persons without regard to race, creed, color, sex or national origin.

There was need for an educated leadership and guidance which would take advantage of the new opportunities opening to Negro citizens. Representative Negroes were not slow in seeking these advantages irrespective of their formal school advantages. Some of them rise like mountain peaks above the plain of mediocrity of the majority.

George Washington Williams, first serious historian of the Negro, had served in the Civil War and had received an honorable discharge as Sergeant-Major in 1865. He entered the Newton Theological Seminary in Massachusetts and was graduated in 1874. He was the first Negro graduate of this institution. After brief pastorates in Massachusetts, he was called to the Union Baptist Church in Cincinnati in 1876, the forty-fifth anniversary of the establishment of this historic church. He studied law at the Cincinnati Law School and studied in the law office of Alphonso Taft. He was admitted to practice in the Circuit Court of Ohio in 1881. He was elected to the Ohio Legislature as a Representative in 1879 on the Republican ticket and was the first Negro to serve on this body. He was made Chairman of the Committee on the Library, the Special Committee on Railroad Terminal Facilities and was a member of the Committee on universities and colleges.

At the same time, he was pastoring his church and writing newspaper articles. He began to visit several libraries in Cincinnati and finally set out to write a history of the Negro. His incentive to accomp-

lish this task was occasioned by the Centennial of 1876, the one-hundredth anniversary of the nation. He said that he was amazed to find so little information in printed form and "the single reason that there was no history of the Negro race would have been a sufficient reason for writing one." After consulting materials in Ohio, he visited the libraries of Washington and New York during 1881 and 1882. His two-volume book, handsomely printed and bound and published by G. P. Putman & Sons of New York was entitled, *A History of the Negro Race in America.* Its appearance was an unusual event, for no Negro had published such a serious volume of history. The reaction of reviewers was varied, some praising and some criticizing, as would be expected. *The Magazine of American History* declared it was "perhaps the most creditable performance that has yet come from the pen of any representative of the African race in America." In 1888, he published another historical volume, *History of the Negro Troops in the War of the Rebellion,* 1861-1865. These volumes won for Williams a national and international reputation in which his Ohio years, 1876-1881, were basic ones in his establishment as one of America's capable historians.

In the field of education and scholarship, William Sanders Scarborough is outstanding. He was born in Macon, Georgia, February 16, 1854. He was graduated at Oberlin College with the Bachelor of Arts Degree in 1875, the Master of Arts Degree in 1878 and honorary degrees from universities in the United States and England. He was Professor of Greek at Wilberforce University, 1887-1891; Professor of Classical Greek in Payne Theological Seminary, 1891-1895; Vice-president and head of the Classical Department, 1895-1908 and President of Wilberforce University, 1908-1920. He was the author of *First Lessons in Greek; Theory and Functions of the Thematic Vowel in the Greek Verb; Our Political Status; Birds of Aristophanes, A Theory of Interpretation,* and many articles on classical, philological and archeaological subjects and on Negro subjects. He entered politics and served in state and national relationships.

John P. Green, the second Negro to serve in the Ohio House of Representatives, came to Cleveland, Ohio, as a boy. He completed the course at Central High School in 1869 and studied law at the Union Law School in Cleveland. He practised law and was elected Justice of the Peace in 1873, and was the first Negro elected to office in Cleveland.

He was elected to two successive terms in the General Assembly, House of Representatives and the Senate. He was the first Negro to be elected to a seat in the Senate. He was actively associated in politics with Senators Joseph B. Foraker, Marcus A. Hanna and President William A. McKinley. After serving in the Legislature he continued the practise of law in Cleveland. The story of his life is told in his book, *Truth Stranger Than Fiction.*

Others served in the Legislature after this period. Jere A. Brown of Cleveland, Robert Harlan of Cincinnati, Benjamin W. Arnett of Greene County, later a Bishop of the African Methodist Episcopal Church, served in the 67th Session of the General Assembly. In the 71st Session of 1894-1895 there were three Negro Representatives, William H. Clifford and Harry C. Smith, editor of the *Cleveland Gazette,* a Negro newspaper established in 1883, and Samuel B. Hill of Cincinnati. Clifford and Smith served in the 72nd Session along with William R. Steward of Youngstown. Smith was the only Negro member in the 74th Session of 1900-1901. Twenty-seven Negroes had served in the General Assembly, and at the present writing, two are in the House of Representatives: Representatives A. Bruce McClure of Cincinnati and Frederick Bowers of Dayton; and one, Harry E. Davis of Cleveland, is in the Senate.

In addition to Ohio's men who were builders there were Ohio's women leaders who deserve and merit equal consideration with the men. The story of Negro-Americans in Ohio cannot be written without the inclusion of the name of Hallie Q. Brown. After attending school in Wilberforce, she was graduated from the Classical-Scientific Course at Wilberforce University in 1873 with the Bachelor of Arts degree. With the true missionary spirit, she entered the field of teaching during the Reconstruction Period in South Carolina and Mississippi and later Dayton, Ohio. She became a well known elocutionist and traveled in concerts throughout the country and parts of Europe. She was an active leader in the work of the Ohio Federation of Colored Women's Clubs and a pioneer and crusader in the cause of the Women's Christian Temperance Union. Her contributions to education were numerous both as teacher and philanthropic leader in Church and State. She served on the Faculty and Board of Trustees of Wilberforce University, her long-time service from the latter being terminated in 1947. The Library at Central State College is dedicated as one of the monuments of her memory and her likeness is chiseled in stone on its

facade. Her home, Homewood Cottage, has been purchased by Central State College for use as a shrine in memory of her.

Many prominent women have lived in Ohio for periods, receiving their education and first professional inspirations in this state. Among these are Mary Church Terrell, a graduate of Oberlin College, who also taught at Wilberforce; Fanny Jackson Coppin, another graduate of Oberlin College, one of the first women teachers in Pennsylvania; Jennie Porter, educator of Cincinnati; Margaret Barnes, of Oberlin, a leader of organizations of women; and Jane E. Hunter, pioneer social worker and organizer of the Phillis Wheatley Association—all three of whom were members of the Board of Trustees of the College of Education and Industrial Arts, the precursor of Central State College. There were hundreds of other women who were teachers, community leaders, housewives, mothers, artistic and technical workers in the building of the state.

In the field of literature, Ohio has produced, among others, two significant and distinguished figures—Paul Laurence Dunbar, of Dayton, and Charles Waddell Chestnutt, of Cleveland. Although Dunbar did not have the advantages of higher education, and died at the early age of thirty-four years, he persisted in his endeavors to increase his knowledge and to write down his thoughts throughout the brief period of an unwell life. While running an elevator in Dayton he wrote poetry. His first book was *Oak and Ivy;* his second was *Majors and Minors* and then *Lyrics of Lowly Life.* He wrote many poems which have become famous and traditional: "When Melindy Sings," "When the Co'n Pone's Hot", "The Party", "The Poet and His Song", and "Conscience and Remorse". Perhaps no poem has more direct concern to all of us than his poem "Life":

"A crust of bread and a corner to sleep in
A minute to smile and an hour to weep in,
A pint of joy to a peck of trouble,
And never a laugh but the moans come double,
And That is Life!

A crust and a corner that love makes precious
With a smile to warm and the tears to refresh us;
And joy seems sweeter when cares come after
And a moan is the finest of foils for laughter
And That is Life!"

William Dean Howell, an Ohio literary critic, has said of him, "His brilliant and unique achievement was to have studied the American Negro objectively and to have represented him with humor, with sympathy and yet with what the reader must instinctively feel to be entire truthfulness." His home in Dayton is preserved by state action as a shrine in his memory.

Charles Waddell Chestnutt of Cleveland was a second distinguished literary figure in Negro life in Ohio. After hard study, he was admitted to the bar for practice of law and became a court reporter. His best books are *The Conjure Woman, The Marrow of Tradition, The House Behind the Cedars, The Colonel's Dream.* These volumes are concerned with the theme of race relations. He was held in high esteem in Cleveland and the nation, and in the later period of his life was awarded the Spingarn Medal.

Another of these individual figures, of whom detailed reference will be made, is Robert S. Duncanson, the artist of Cincinnati, who became known in America and Europe for his unusual paintings. Duncanson was born in 1821 and developed his artistic contributions in Cincinnati. His paintings attracted attention as early as 1843. In 1851, he was listed by Charley Gist in the *History of Cincinnati* as "a painter of fruit, fancy and historical paintings and landscapes." Anti-slavery friends and Nicholas Longworth raised funds to send him to study in Edinburgh, Scotland. The latter paintings show his influence in landscapes and in portraits. His titles of some of his paintings are "The Trial of Shakespeare," "Shylock and Jessica," "Ruins of Carthage," "Western Hunters," "Encampment." He returned to the United States in 1860, where he continued his painting until his death in 1871.

When the Spanish-American War arose, Negroes were among the United States soldiers engaged in it. Some Ohioans were in the four regiments of Colored Regulars, the Twenty-fourth Infantry, the Twenty-fifth Infantry, the Ninth Cavalry and the Tenth Cavalry, who were parts of the American forces. Volunteer companies of Negroes were raised in Ohio and Brevet-Major Charles E. Young was in charge of the Ohio Company of Negro Volunteers. He was born in Kentucky, but was reared in Ohio and attended public school in Ripley. He took the competitive examination for West Point Military Academy after completing his high school course, and, in 1889, became after grad-

uation, a second Lieutenant in the United States Army. He served in the Phillipines in the Spanish-American War, took part in the expedition to Mexico to capture Villa and was military attache to Haiti and Liberia. Serving with the Tenth Cavalry as a Major, he helped save the Roosevelt Rough Riders from defeat in the Spanish-American War at San Juan Hill. He continued his rise in rank to Colonel in the United States Army. He was awarded the Spingarn Medal for his American and Liberian services. He also served as Military Instructor at Wilberforce University and the Combined Normal and Industrial Department and purchased a home and farm at Wilberforce.

Meanwhile the Negro population was increasing. By 1900, it was 96,901 or 2.31 per cent of a total population of 4,157,545, which included descendants of English, Germans, Danes, Irish, Greeks, Dutch, Poles, Russians and others from Europe and Asia, who were also striving as first and second generation foreigners for integration into our democracy. The number of Negroes was a relatively small population when compared with the total Negro population percentage in the United States of 11.6 per cent. This Negro group in Ohio enjoyed full citizenship rights and free public education. These rights were won both by their own effort and those of white friends and allies of freedom.

The number of Negroes increased in Ohio between 1910 and 1940 due to the industrial developments in Ohio and the Northern states. They came to work in the industrial plants, service industries and the domestic jobs vacated by whites who moved into industry. By 1924 they were employed in at least fifty firms in eighteen industrial cities. They were leaving the conditions of agricultural life in the South for the better conditions of the North. They took the place of the foreigners who were shut out of the country by the immigration laws reducing the number of immigrants admitted to the United States.

There were 111,452 Negroes in Ohio in 1910 and in 1940 they had increased to 341,081, or over 200 per cent, although a larger increase had taken place in the state as a whole. By 1950, there were 470,000 Negroes in Ohio, with such cities with more than 50,000 as Akron, Canton, Cincinnati, Cleveland, Columbus, Dayton, Hamilton, Lakewood, Springfield, Toledo and Youngstown. Over 80 per cent of the Negroes of the state lived in these cities. Unfortunately, ghettoes

have developed in most of these cities, in which prejudice, segregation and discriminations have left their marks on individuals and communities. Sharing with Negroes the responsibility for these conditions are the cities themselves, many of which are now correcting these conditions.

During the period of World War I and the post-war period the increase in Negro population was over 175 per cent. Negroes of Ohio served in World War I in a larger percentage than their population percentage. Many of Ohio's Negro troops were in the 372nd Regiment of the 93rd Division. A batallion from Cleveland, the Ninth Batallion Infantry, was assigned to this Division. This Regiment was composed of the National Guard Units from the District of Columbia, Maryland, New Jersey, Ohio and Massachusetts. Camp Sherman, near Chillicothe, was the camp for the drafted men of Ohio for the United States Army. Of 125,581 men who passed through Camp Sherman, there were 83,203 from Ohio. At one time, there were 3,314 Negroes in training at this camp.

When the United States entered World War II in 1941, they furnished a large percentage of their number for war duties. Six per cent of Ohio's soldiers were Negroes and heroic deeds were performed by them in the war. This was true in the Korean War and in the war duties of most recent date in various parts of the world.

During these years, Negroes were not receiving adequate shares of war work and Negro labor was not being utilized to its fullest capacity. Addresses and pronouncements were made but to little effect A. Philip Randolph, President of the Brotherhood of Sleeping Car Porters, dramatized a March-on-Washington to protest the exclusion of Negroes from war industries. This move induced President Franklin D. Roosevelt to issue an Executive Order on June 25, 1941, which reaffirmed the policy of nondiscrimination as regards to race, creed or national origin. This was followed by the appointment of a Fair Employment Practice Committee. The effect of this Committee's work was evidenced in the sharp increase in the employment of Negroes in governmental, clerical and professional classifications. By 1952, the manual and industrial occupations, public and private, felt this influence. In Ohio this trend was also registered. In 1940 the Negro was only 2 per cent of the skilled workmen in Ohio, but in 1945, he was 8 per cent of this group of workers, and the increase slowly continued. The defeat of

the State Fair Employment Practice Act has prevented a more rapid increase. Ohio loses by these actions as much as the Negro workers.

The Selective Service System in Ohio had its Negro personnel who were integrated into the program. The uncompensated personnel in 1942 included 79 local board members, the largest number in any state. Illinois was next with only 35. Ohio had 7 government appeal agents, 26 registrant advisory board members, 8 examining physicians and dentists, and 4 medical advisory board members. Negro citizens were thus integrated into the civilian war effort in all of the ways open to other citizens.

An important aspect of Negro life is its organized religious life. The largest denominations among Negroes were the Baptists and the Methodists. It was stated in the Religious Census of 1936 that the Negro Baptists of Ohio reported 382 churches with 107,480 members. The African Methodist Episcopal Church reported 112 churches with 16,577 members in Ohio; the African Methodist Episcopal Zion Church had 38 churches and 11,502 members; and the Colored Methodist Church reported 19 churches with 3,247 members. These numbers of churches and members have greatly increased since the year of this report in 1936.

The current economic advancement of Negroes in Ohio is further demonstrated by the endeavors of individuals, partnerships and corporations. One of the achievements of the latter type was the organization of the Dunbar Mutual Life Insurance Company, and out of this the Dunbar Life Insurance Company of Cleveland, under the leadership of M. C. Clarke, its President. Recently the Quincy Savings and Loan Company was organized by Mr. Clarke and has entered the field of mortgage financing of homes. This program of financing is a very necessary one among the Negro people who find it extremely difficult to have their home-owning financed through usual financial sources. A definite service is being rendered in this area of Negro life by such developments.

The census of 1950 shows that there have been improvements in the income and economic well-being of Negroes in Ohio, but the average Negro worker's income in 1949 was only 71 per cent of the average white worker's income. The average personal income for urban Ohio Negro workers was $1,613, whereas the Negro wage and

salary worker on the national scene earned an average of $1,300 or about 52 per cent of the average for white workers. This would seem to demonstrate the fact that the Negro worker is better off in Ohio; however, differences in the cost-of-living are also important considerations. There have been gains in the occupations but also many are still employed in the less skilled ones. The relative economic and social picture of Negroes in the state has shown improvement in nearly every respect even since 1940, and the improvement is more obvious when a longer period is observed. There is still a long way to go before the Negro citizen is as well off as the white but great strides are being made in closing the gaps between them.

In two of the professions, there were losses reported between 1932 and 1942. The number of Negro physicians in Ohio was 208 in 1932 but ten years later the number was 182, a percentage decrease of 12.5. The number of dentists was 96 in 1930 and 70 in 1940, a percentage decrease of 17.7. These figures indicate some losses in the numbers of physicians and dentists in this decade. It is desirable that these facts should be made known to parents, counsellors, guidance and school officials so that the attention of capable youth could be directed to these professional fields of service. Moreover, it should also be known that comparatively low proportions of Negroes are found in other professional areas and in technical, clerical, sales and craftsmen occupations. Individuals, here and there, find their way into these fields but the general proportion is low, and yet it is higher in the nation as a whole.

While these figures have changed for the better in the decade 1940 to 1950, there are still disparities between the professional percentages for the total population and for the Negro population. There were for the nation as a whole 785 persons per physician for the total population, and for the Negro population the average was 3,736 per Negro physician. For dentists there was one for every 2,070 persons for the total population and 9,864 per Negro dentist for the Negro population. Obviously, the remedy for this situation is the production of more physicians and more dentists, but there is the obstacle of admission to the already crowded medical colleges. There should be action on this problem and a solution should be sought as rapidly as possible. All professions, including teaching, need the

recruitment of qualified persons. More Negroes need to qualify for teaching appointments to the staffs of the elementary and secondary schools of Ohio and to the faculties of its colleges and universities. Although there are few openings in some areas, where the quota system is in operation, there is always room at the top.

In public educational systems in Ohio, Negro children attend in proportion to the whites, and in the largest extent, the schools are mixed ones with Negroes and whites in attendance. The State Department of Education states that there are no segregated schools in Ohio. In policy all schools are open to all youth. Negro teachers are being appointed in mixed schools and at times in schools without reference to the color of the pupils. Negroes are serving on boards of education by decisions of the electorate. Some communities in Southern Ohio use residential segregation and social pressure to continue the segregation of Negro pupils in elementary and secondary schools. These schools as a rule are not the equals of other schools and the communities of Negro citizens continuously oppose them. The state's higher educational institutions have expanded their enrollment of Negro students. Mixed student bodies have increased. However, only a very few have Negroes on their undergraduate and graduate faculties.

Wilberforce University has continued its educational program with the report of increasing support from the African Methodist Episcopal Church. It will celebrate its centennial in 1956. Its Board of Trustees is composed of representatives from Ohio and the nation. The Payne Theological Seminary has sent out ministers to fill the pulpits of the African Methodist Episcopal Church in Ohio, parts of the United States, Africa, parts of South America and the Islands.

Central State College has not only enlarged its enrollment and faculties to include all applicants of any race or color, but has also been included in the membership of the Inter-University Council of Ohio, comprising Ohio's six state-supported institutions. This college is a challenge to those who would deny the Negro's capacity to administer first-class accredited institutions of higher education, to teach and engage in research in institutions comparable in standards to others, to study and achieve academically as others, while extending the hand of welcome to all who are qualified to join ranks in the endeavor to advance the interests and contributions of Negro-Americans in

the states. Its Board of Trustees is composed of the following Negro leaders of the State of Ohio: Ray E. Hughes, Attorney, Columbus; Dr. Braxton F. Cann, Physician, Cincinnati; Mr. M. C. Clarke. business man, Cleveland; Dr. J. Welby Broaddus, Minister and member of the Board of Education, Dayton; Dr. Wilber A. Page, Minister, Cincinnati; Clifford O. Stark, business man and Agriculturist, Centerburg; and Dr. Jane E. Hunter, Founder of the National Phillis Wheatley Association, Cleveland.

Race relations constitute a two-way street. One of these is to open closed doors for Negro-Americans by protest, agitation, pressure and qualification, and the other is to build so solidly that others will recognize merit, dignity, individual and collective capacity for achievement, so that the opprobrium attached to the former designation of "Negro" will disappear, and the institution, corporation, church, newspaper or lodge will be judged for their worth rather than by the color or previous condition of their membership.

It is of direct interest to note the fact that Negroes have served on the Board of Trustees of the state's other institutions including those in higher education. Peter H. Clark was reported as a trustee of Ohio State University. Ira A. Collins is said to have been appointed as a trustee of Miami University and John R. Blackburn and James E. Benson were reported as trustees of Athens University, later Ohio University. Andrew J. DeHart and George W. Hayes were trustees of the Institution for the Blind. These were significant appointments and services. The day will come when similar appointments will be made again!

What then do Negro-Americans expect of the State of Ohio as it faces the future? First, it is expected that Ohio will be loyal to its great tradition of freedom.

It is as if the poet would say:

> Let Great Ohio awake,
> And its dream develop its plan,
> While patriots build the State
> With creed and race and man!

The state may continue to be a battleground for the forces of freedom and of oppression as it was in the days of slavery, for its people have views warped and biased at times by those who come into the state from Southern sections. Nevertheless, some persons come into the

state from these areas who have emancipated themselves and are among the friends of freedom. This number should increase. Our Committees on Un-American Activities, in addition to their endeavors to investigate and to combat Communism, which is commendable and valid in a democracy, should not ignore the investigation of the Un-American activities represented in segregation, discrimination, unequal employment and healthy living conditions forced upon some Americans as contrasted with others. With developing voice and power, the pulpit, press, labor union and organizational movements should repeat here in Ohio the activities of the abolitionist and anti-slavery people. Where are the heirs of this tradition? Their voices are too often silent, and too often they pass by on the other side of their wounded black and brown brothers and sisters. Ohio cannot retain its place among the states entirely upon its political or its economic position, as important as these may be. Its Human Relations are equally important and must be as definitely American.

Second, Ohio should protect and emphasize the dignity of the individual person who is worthy and responsible. We know that men differ and that they are not born alike even within groups known as races. There is variability of capacities and there are physical and psychological differences among them. Montaigne has well said, "The most universal quality is diversity." Negroes are not all alike, just as white persons are not all alike. Similar diversities exist in each group. One should not be known primarily as a Negro, a Jew, an Irishman or what-have-you, but he should be known first for himself as an individual and for his value to his community, his city and his state. His personality should not be injured and affected because his face is black or brown, although he may be proud of his Negro origin. Attainment should be based upon the responsible, worthy person. Then, too, of equal importance with our rights are our duties. Our democracy has its rights and it has its duties. Wherever the latter are accepted and performed, the correlative rights should follow. We need in our democratic life not only to know our Bill of Rights, but also to realize that we should know our Bill of Duties as citizens of one of the great states of the nation.

Third, let Ohio maintain and support equality of opportunity. There is a contradiction between Ohio's dream of equality and the reality of the Negro's status. The majority, under unequal working

conditions, still find work mainly in unskilled occupations. This inequality of opportunity continues to carry on, in spite of the fact that it has been demonstrated again and again that when co-racial situations are properly handled by management and labor organizations, no difficulties arise between white and black workers who secure their places on the basis of equal opportunity. There has developed a differential in opportunity, a differential in our democracy, which parallels in other areas of life, the long standing wage and salary differentials between the races. These inequalities are experienced in work, education, housing and all the aspects of living. However, changes are rapidly taking place. The Army and Navy have been wiping out the Color Line, and here and there in civilian life there are occasions of victory over the enemies of democracy. Integration is on its way in education.

Negro-Americans have identified themselves with every effort for the advancement of the state. Their lives and their interests are deeply rooted in the public, political, economic, social, educational and religious life of Ohio which is their home and their state in their nation.